

262 *SOME CUSTOMS OF THE PELEW  
ISLANDERS* NOTEIV

wedding of the *Bharbhunjas*, another Hindustani caste of the Central Provinces, the bridegroom's father dances before the family in women's clothes which have been supplied by the bride's father.<sup>1</sup> Such disguises and dances may be intended either to protect the disguised dancer himself against the evil eye or perhaps rather to guard the principal personages of the ceremony, the bride and bridegroom, by diverting the attention of demons from them to the guiser.<sup>2</sup> However, when at marriage the bride alone assumes the costume and appearance of the other sex, the motive for the disguise may perhaps be a notion that on the principle of homoeopathic magic she thereby ensures the birth of a male heir. Similarly in Sweden there is a popular superstition that "on the night preceding her nuptials the bride should have a baby-boy to sleep with her, in which case her first-born will be a son";<sup>3</sup> and among the Kabyles, when a bride dismounts from her mule at her husband's house, a young lad leaps into the saddle before she touches the ground, in order that her first child may be a boy.<sup>4</sup>

Women's Be that as it may, there is no doubt that the assumption of dress woman's dress is sometimes intended to disguise a man for the purpose of deceiving a demon. Thus among the *bTmen* for the purpose of deceiving a demon. Thus among the *Boloki* or *Bangala* on the Upper Congo a man was long afflicted with an internal purpose<sup>5</sup> of malady. When all other remedies had failed, a witch-doctor in demons\* formed the sufferer that the cause of his trouble was an evil spirit, and ghosts, and that the best thing he could do was to go far away where the devil could not get at him, and to remain there till he had recovered his health. The patient followed the prescription. At dead of night he left his house, taking only two of his wives with him and telling no one of his destination, lest the demon should hear it and follow him. So he went far away from his town, donned a woman's dress, and speaking in a woman's voice he pretended to be other than he was, in order that the devil should not be able to find him at his new address. Strange to say, these sage measures failed to

*stani Castes* (Allahabad, 1907), p. Somali Tribes," *The Folk-lore Journal*,  
48. <sup>1</sup> *Central Provinces* <sup>2</sup> vi. (1888) p. 122 ; J. P. Farler, "The Ethnographic Usambara Country in East Africa," *Survey* vi. *Draft Articles on Hindu-Geographical Survey* vi. *Proceedings of the Royal Geographical Society*, Second Series (Allahabad, Society, N.S. I. (1879) p. 92; Major 1911), p. 5 o. J. Biddulph, *Tribes of the Hindoo Koosh* <sup>2</sup> Compare W. Crooke, *Popular Re-*(Calcutta, 1880), pp. 78, *So*; G. A. *ligion and Folk-lore of Northern India* Grierson, *Bihar Peasant Life* (Calcutta, (Westminster, 1896), ii. 8, who pro- 1885), p. 365 ; A. de Gubernatis, *Usi* poses, with great probability, to explain *Nnziali in Italia\** (Milan, 1878), p. on a similar principle, the European 190; P. Sebillot, *Coutumes Populaires* marriage custom known as the False *de la Haute-Bretagne* (Paris, 1886), Bride. For more instances of the p. 438. interchange of male and female costume <sup>3</sup> L. Lloyd, *Peasant Life in Sweden* at marriage between persons other than (London, 1870), p. 85. the bridegroom see Capt. J. S. King, <sup>4</sup> J. Liorel, *Kabylie du Jurjura* '• Social Customs of the Western (Paris, N.D.), p. 406.